

practical kind, and appreciated. Sister Stiles handed tracts out in a street car the other night and had them all reading. Sister Barth went out with pamphlet and sold them and invited many to services. That is the way to do, get right down to the people. From Williamson, Pa., Eaton, Goshen, and Mexico, Ind., we have received clothing and food, a man getting relief to-day, took the hand of Sister Quackenbush and kissed it, while the tears fell from his eyes. He was so glad to get help. Other goods are promised and these will be reported. The finest cake of Maple sugar I have seen lately was presented me by Dr. Roop recently. The women captured it and it has not sweetened my tooth yet, but I shall watch an opportunity.

GOOD MEETINGS.

Last night we had another good meeting. A number of testimonies, all to the point and helpful. Among those speaking was a brother recently found among us. He had two paper hearts, one represented his heart in the natural state, the other after Jesus found him. Before Jesus found him, he had pride, Satan, unbelief, anger, hatred, sorrow, eternal death. Jesus found him and what a change. He now has love, humility, truthfulness, faith, temperance, joy, meekness, kindness, honesty, eternal life. A great change that. I told Brother Hesse to night coming home what a pity we could not have those testimonies all down, so we could send them out to help others as they help us. This letter is getting lengthy and I will close, thanking all for their kindness and praying the Head of the church to make us more fruitful. I am truly,

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Matrimonial.

WALKER—WILCOX.—January 28, 1897, at the home of the bride's parents, brother S. H. Wilcox, Mr. John S. Walker and Miss Alvernie Wilcox. Sister Alvernie has been a faithful worker both in the church, Sunday school and young people's society, and has chosen an upright young man for her companion. Both have the best wishes of hosts of friends. May goodness and mercy follow them all their days.

D. J. BOLE.

The most sublime courage I have ever witnessed has been among that class too poor to know they possessed it, and too humble for the world to discover it.

CLERICAL POVERTY.

Preachers are supposed by most persons to be pampered sons of luxury, with no need to lie awake nights trying to devise schemes to keep the wolf from the door. They are everywhere supposed to be generously paid, in the old country as well as in the new. If numerous statements recently made in the Times of London are true, there are many clergymen in England who might well envy the average workingman in America.

In the correspondence printed in the Times numerous instances of actual clerical poverty are given. One writer tells of a vicar who died a year ago in absolute want. His constant deprivation of food left him too weak to resist disease. When a physician was called he found the vicar age in such a state of poverty that there was no coal even with which to make a fire. Another case is related of the daughter of a clergyman who had not the means to pay a physician, and therefore would not call one, although the rule of professional courtesy prevails in England as in the United States to some extent of not charging ministers for medical attendance. When at the request of a friend a physician called he said, "The girl does not require medicine, but food." Such actual poverty is said to be more extensive than is suspected even by those who know of its existence in individual cases.

The reasons for it are declared to be the small salaries, the excessive taxes the clergy are required to pay, the government claiming 21 per cent. of their official income in rates and taxes, though on private incomes the only charge is 3½ per cent.; "the multitude of unnecessary livings and the greater multitude of unsuitable dwellings; the diminished interest of the laity in the services and their unwillingness to contribute more than they are required to do; the marriage of beneficial clergymen when they had sufficient means, but who have since suffered a large decrease in their incomes, and to improvident marriages." Various remedies are suggested, such as a sustentation fund, and a "rector's daughter" thinks it should not be considered scandalous for such as herself "to go out as servants." She wishes to see "a blow struck at the root of that false gentility which keeps the daughters of the clergy idle at home when they might be supporting themselves and helping later on to support their parents." "They seldom marry," she writes, "possibly because the nobler sex hesitate to domesticate the recording angel, possibly, also, because as clergymen's daughters they hang on the fringe of a society to which but few of them naturally belong, and in which, consequently, they do not

shine, but to which they are admitted on account of the official position of their father. They seldom mix with the yeoman class, to which their father probably belonged before he became a gentleman by taking orders, and in which they might have opportunities of marrying. As a rule these ladies by birth do not even undertake between them the household work in their own homes."

Clerical poverty is not confined to England. It exists in the United States. At a recent gathering of ministers in Michigan a number were discussing the severity of the financial stringency, and one pastor admitted that he had often left his table hungry during the last year so that his children might not notice that there was not food sufficient for all the family. It is not probable that there are many ministers in such destitute condition, but there are thousands whose income is less than \$500 a year. Of one of the leading denominations there are twenty-seven ministers in and around Chicago whose salaries during the last year were \$400 each or less and of some the salaries were less than \$200.

The greatest sufferers are old ministers, whose days of active or acceptable service are past. As a class, preachers are not money-makers or money savers. Of them the lines of the old hymn sung by pioneer itinerants is literally true:

"No foot of land do I possess,
No cottage in the wilderness,
A poor, wayfaring man."

Many of these old preachers would be in the condition of the old horse turned out to do, except for the sympathy and generosity of their brethren. Nearly all denominations in this country have been raising funds for the relief of these old ministers and the widows and orphans of ministers. One denomination distributes about half a million dollars annually in this way, but so large is the number requiring relief that most of them receive a very small sum. The time will doubtless come when each church will provide by endowment, investment and annual contributions for its aged ministers. The refusal of the salvation army to take steps for providing for its officers in old age was the cause of the resignation of one of its leading officers in the east. It is quite probable that even this organization will be compelled in time to provide such a fund.

We laugh at a boy who will tug a sled for an hour to reach a summit from which he will slide down in a minute, but he is a philosopher to the man who does hard work for six days that he may, on Saturday night, turn his coined sweat into the till of a saloon.